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their reward here, positions of esteem in the tribe, plenty to eat and wear, and plenty of enemies to kill, for the Creek social system rewarded so well in this world virtue of the kind these Indians recognized that it was not necessary to postpone all enjoyment of it to an uncertain hereafter.[90] 775

Bartram adds that according to native belief not merely man but every living creature had a spirit or soul that could exist apart from the body and that some had reported that "a pattern or spiritual likeness of everything living, as well as inanimate, exists in another world."[91] This, of course, is true of practically all primitive peoples, the only question being whether the term "other world" may be properly applied here.

MISCELLANEOUS BELIEFS

Dreams and visions seen in trances were one means of learning about the spirit world, and they were very generally credited. Bartram says: "They relate abundance of stories of men that have been dead or thought dead for many hours and days, who have revived again, giving an account of their transit to and from the world of souls, and describing the condition and situation of the place and spirits residing there."[91] A curious expression was used by the Creeks when they were about to go to bed. They would say Posálkàn hoboyălănăs, "I am going to hunt a dream." If a man made a noise like an animal in his sleep those who heard him would say "that is his sleep (or dream) [inutcka, his sleep; imboitcka or imposálga, his dream]. If any person in a family dreamed of fire it foreboded sickness, especially bilious fever, and all of them took miko hoyanîdja and afterwards dipped in the creek four times. If they happened to have no medicine they at least bathed. 787

When a person sneezed it was supposed that someone was saying something good about him, and he would remark "Oh yes, that is what they always say about me." There is a jesting relation regarding a man who began sneezing and kept repeating the above words, while he was really coming down with pneumonia. Next day, when his friends were asked about him, they said: "Yes, some one was saying something good about him yesterday, and now we are afraid we are going to lose him." 827

According to a Natchez informant, sneezing when eating meant that one would hear of a death; also that someone was talking about him. If one sneezed when he had pneumonia it was a sign he would get well.

When it began to rain after a dry spell the old Creeks would not take things in under cover too hurriedly lest the rain should stop. 821

[90] For some further light on this subject see the section on burial customs, pp. 389-396 in the preceding paper.

[91] Bartram, Trans. Am. Eth. Soc., vol. III, p. 27.

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showing that they, like the wearer of the fox skin, can conquer them. 756
A person who can cure a snake bite also has a tobacco pouch made of opossum skin, because an opossum can kill and eat a snake like a fox. In early times these men were always preparing young people for war, and, as much of this work had to be done at night, fine eyesight was requisite. The old teacher also taught his pupil how to trail and locate an enemy and he believed he was teaching him how to acquire extraordinary vision at night. That was why the latter used an owl feather.

When the novice fasted it was expected that he would have a 756
dream (or vision). Lewis himself dreamed that a very clear, beauti- 787
ful day had dawned upon him and a number of white birds were coming toward him. When his teacher heard it he said, "That is a very good sign, a clear day and white birds. You will be a good doctor of gunshot wounds."

The only other account of this poskita known to me is the following, 756
from Hawkins: 785

"At the age of from fifteen to seventeen, this ceremony is usually performed. It is called Boos-ke-tau, in like manner as the annual Boosketau of the nation. A youth of the proper age gathers two handsfull of the Sou-watch-cau, a very bitter root, which he eats a whole day; then he steeps the leaves in water and drinks it. In the dusk of the evening, he eats two or three spoonfuls of boiled grits. This is repeated for four days, and during this time he remains in a house. The Sou-watch-cau has the effect of intoxicating and maddening. The fourth day he goes out, but must put on a pair of new moccasins (Stil-la-pica). For twelve moons, he abstains from eating bucks, except old ones, and from turkey cocks, fowls, peas and salt. During this period he must not pick his ears, or scratch his head with his fingers, but use a small stick. For four moons he must have a fire to himself, to cook his food, and a little girl, a virgin, may cook for him; his food is boiled grits. The fifth moon, any person may cook for him, but he must serve himself first, and use one spoon and pan. Every new moon, he drinks for four days the possau, (button snakeroot,) an emetic, and abstains for these days, from all food, except in the evening, a little boiled grits, (humpetuh hutke.) The twelfth moon, he performs for four days, what he commenced with on the first. The fifth day, he comes out of his house, gathers corn cobs, burns them to ashes, and with these, rubs his body all over. At the end of this moon, he sweats under blankets, then goes into water, and this ends the ceremony. This ceremony is sometimes extended to four, six, or eight moons, or even to twelve days only, but the course is the same.